

STEWARDSHIP STORIES

GUY L. MORRILL

Talents

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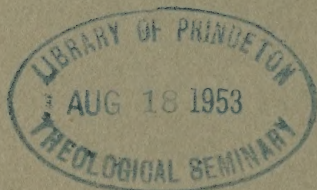
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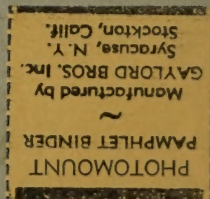
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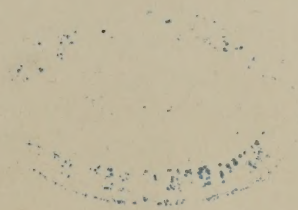


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STEWARDSHIP STORIES

GUY L. MORRILL



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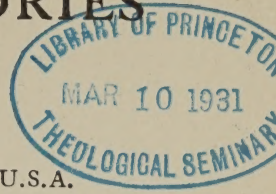
BY

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FOREWORD

THE time is rapidly approaching when the Scriptural teaching on stewardship will receive such consideration at the hands of those who prepare the materials in religious education that the stewardship ideal will be fully inculcated and its practice promoted as a basic part of all programs of Christian education. Stewardship is so necessary to any adequate understanding of the Bible, it is so significant in the realization of a true, vital and real religious experience, it holds such character-creating power, it so dignifies life that the surprise is, that it has not been given long ago the fundamental place in the training of children in religion that it should have.

Pending the happy hour when this essential significance of stewardship shall be adequately recognized by the corps of experts which is furnishing the splendid leadership in religious education for the child in its various ages, and until these bring their great talents to the task of presenting stewardship to the child as only they are able, there is necessity of providing stories, leaflets, suggestions and supplementary material to assist those teachers, who have come to see the imperative need of stewardship in the religious and character training of American children and youth. There is a dearth of materials of this kind and much that exists is not at all satisfactory.

This book is an attempt to provide such material. It is regretted that the materials offered in the book are not of such quality as the purpose to which they are dedicated

is entitled. They are made available not as exemplars of what the author deems sufficient, but rather as makeshift material for use until the more scientific work in stewardship instruction shall have been done by the religious education experts as a basic element in the religious educational program of the Church.

The author can claim but little originality, other than that used in selection, adaptation and arrangement. It is hoped that many children will begin to understand Christ's idea of stewardship and set about the practice of the Separated Portion because some faithful teacher or leader will, by his or her prayer and enthusiasm and conviction, enrich and make productive these imperfect materials.

Those using the book will recognize it at once as a source-book for leaders and Sunday school teachers and others looking for suggestive stories and helps in teaching stewardship to various groups. It is to be especially noted that the stories are not presented in the precise form in which the story-user will generally give them to the group. Adaptation and interpretation will be needed at every point. Because of the rich diversity of implication in the stewardship concept and because as yet there is necessity to make plain to most teachers and leaders the stewardship applications of the various stories and even of the various phases of some of the stories, the writer has inserted more interpretation and preachment of application in most of the stories than he would use in telling them. However, tellers of stewardship stories must remember that most groups will require some help to get the story's *real stewardship* meaning because as yet the distinctive applications of stewardship are not widely understood. Stewardship is a new idea and lacks in most minds associational hooks on which to hang its teaching.

Pastors may find suggestions here for the *Children's Sermon*, and parents will find material for family worship or the "Bedtime Hour." Leaders of Missionary Meetings and of Young People's groups will find this material useful in their programs.

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STEWARDSHIP STORIES

SAMMY WAZINSKY

(This story is an embellishment of the substance of an essay on Christian Stewardship, written by a lad in a New York Sunday school.)

TEXT: "*As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*" (I PETER 4: 10.)

SAMMY WAZINSKY was a Polish boy, who lived in Pennsylvania, in the coal region near Scranton. One day, when Sammy was attending the Mission Sunday school, the superintendent talked about "*stewardship*." This was a new word to Sammy. He had never heard of "*stewardship*" before and he wondered what kind of a *ship* it was. And so he listened as hard as he could, while the superintendent explained stewardship, that day.

As Sammy walked home, he talked over with himself what he had heard. "The superintendent said this morning that I didn't own anything, that God was the owner of all I had. He said that even my own body didn't belong to me. Gee! I never knew that before."

Then Sammy said, "If this body isn't mine, if it belongs to God,"—and he remembered a text which the superintendent had quoted: "Know ye not that your body is the temple of the Holy Ghost." "If my body isn't my own, if it belongs to God, then I ought to keep it clean," and Sammy looked at his hands. Now Sammy hadn't always kept his face and hands as clean as we want boys and girls to do. (He was like that little chap who, returning from school, was asked, "How do you like school?" "Awh," he said, "I didn't like it at all." "What's the matter? Aren't they teaching you right?" "Yes, they are teaching me, all right, but the teacher made

me wash my face and hands and when I came home my own dog bit me because he didn't know me.")

And so Sammy went home and washed his face and hands thoroughly because he now realized that his body was not his own but belonged to God and must be kept clean, not only physically clean but morally clean and spiritually sweet.

And Sammy went on talking to himself. "The superintendent said that my time didn't belong to me, that God owned my time. I always thought that I had time to burn."

Young people are inclined to think they have time to burn. But their time is not their own, it belongs to God. And Sammy remembered that whenever his mother asked him to take care of baby brother he always said, "I haven't got time." People often say that they haven't got time when they do not want to do something that should be done. So Sammy said, "If God owns my time, I must not waste it but must use some of it for Him." When he got home, he surprised his mother by offering to take care of his baby brother that afternoon without being asked. In this way, Sammy began to be a steward of his time.

At supper time, Sammy's father came in. He had been down in the mines all day and was tired and hungry and nervous, and supper wasn't ready. So he began to scold Sammy's mother. She had had a wonderful afternoon, relieved of baby's care, and now it was all going to be spoiled for her. "I'm sorry," she said, "I didn't know it was so late. That clock hasn't been running right for several days. I will hurry around and get supper as soon as I can."

Somewhere, Sammy had heard that if you lengthen or shorten the pendulum of the clock you can make it go faster or slower. So Sammy said to his father, "Dad, let me try to fix the clock, will you?" His father was so

provoked that he was ready to have anything happen to the clock, so he said, "Try and fix it if you can."

While Sammy is tinkering with the clock a neighbor comes in and watching Sammy trying to make the clock run right, he says to Sammy's father, "That boy has talent." As soon as Sammy heard the word "talent" he pricked up his ears, for that is the very word the superintendent had used when he said that we do not own our talents, that our talents belong to God. Sammy didn't know that he had any talents, but now he understood that any gift or capacity to do anything—to make things go right—to make this old world a better world—was a talent. And our talents belong to God; they are not our own to do with as we please.

But the superintendent had said a good deal about the stewardship of money. And Sammy had no money, and he couldn't see how he could be a good steward if he didn't have any money.

The next morning, as Sammy was walking along the road, an auto went whizzing by, and just as it passed Sammy a paper blew way up into the air and then floated down and fell right at Sammy's feet. Sammy picked it up and ran after the car and handed it to the man, and the man gave him ten cents.

Now, Sammy had money and he could be a steward of his money. And he remembered how the superintendent had said that God, in the Old Testament in teaching the people of Israel that He owned everything, had taught them to set aside for Him one-tenth of all He gave them in acknowledgment of His ownership and of their stewardship. And the superintendent had said that we, Christians, could well set aside at least one-tenth of all that God has entrusted to us in acknowledgment of our stewardship.

And so Sammy went and changed the ten cents, and he put one cent in one hand and held the nine cents in the other. In this setting apart of one-tenth of what God

had entrusted to him, Sammy intended to acknowledge God's ownership, as well as his own stewardship, of everything he had.

Then Sammy looked at the one cent. "Gee, this is a measly amount to give to God," he said. "I guess I will go fifty-fifty with Him." So he put four cents along with the one cent and he brought the five pennies to the mission, that he might have a part with Jesus in bringing the whole world to know and love God. And the other five pennies he understood God was letting him have to use for those things which were wise and good for him to have. But he remembered that even these five pennies that he kept were not his own. They, too, belonged to God, but God was willing that Sammy should use them in those ways that would please God.

HYMN

Sing and memorize—"Forth in Thy Name, O Lord I go"

(Call particular attention to all stewardship implications in the hymn)

Forth in Thy name, O Lord, I go,
My daily labor to pursue,
Thee, only Thee, resolved to know
In all I think, or speak, or do.

The task Thy wisdom hath assigned
O let me cheerfully fulfill;
In all my works Thy presence find,
And prove Thy good and perfect will.

Preserve me from my calling's snare,
And hide my simple heart above;
Above the thorns of choking care,
The gilded baits of worldly love.

Thee may I set at my right hand,
Whose eyes mine inmost substance see,
And labor on at Thy command,
And offer all my works to Thee.

TO TEACH—Our stewardship includes all things we possess, all abilities and gifts and all opportunities and privileges we enjoy. We must recognize that our time, talents, strength, as well as our money, are a trust from God. Social privileges, educational advantages and personal powers are, primarily, for service. Noblesse oblige.

THE FLAGSHIP OF THE FLEET

TEXT: "*As thou hast sent me into the world even so have I also sent them into the world.*" (JOHN 17:18.)

DOWN at Annapolis, where we make our midshipmen, a professor once asked his class to write an essay on the topic, "Why the Spanish Armada Failed." One of the midshipmen wrote, "The Spanish Armada failed for lack of three ships." When the professor read this, he was very surprised because the Armada was a great fleet of nearly three hundred ships, most of which were destroyed in a storm off the coast of England. What difference could three ships make? But he soon smiled, when he read what the student had added: "The three ships for lack of which the Spanish Armada failed were 'marksmanship,' 'seamanship,' and 'leadership.'"

These truly are three good ships, aren't they? And do you know there is a whole fleet of these ships which all of us should make place for in the harbor of our lives and which we should be ever using on life's wide sea? Some of these ships are "friendship," "fellowship," "comradeship," "sportsmanship," "partnership," "worship." Then there is the ship which is the flagship of this whole Christian fleet of ships—"Stewardship."

If you were asked to tell what kind of ship this stewardship is, what would you say? How would you define *Stewardship*?

Let me tell you how a little chap in a New York Sunday school defined it. For a number of weeks, his Sunday school teacher had been helping him to understand stewardship and then one Sunday his teacher asked him to write out what he thought stewardship meant. This

is what he wrote: "Stewardship means that life is a great ship, loaded with a rich cargo of many things to be delivered to many peoples in many places. God is the owner but I am the captain of the ship.

"Everything I have aboard, all my possessions, my talents, my time, my health, my strength, my capacity, my personality, my privileges, my money, is a cargo to be delivered. God has entrusted it to me for his children in every place. I do not own what I possess; I owe it. God has made me the captain of the ship (his steward), and it is my job to bring the ship to the right port and discharge the cargo. That's stewardship. Everything I have aboard is for delivery."

It's a wonderful fleet of ships we sail with when we are on board the good ship "Stewardship." Here they are: "Friendship," "Fellowship," "Partnership," "Comradeship," "Sportsmanship," "Worship."

By stewardship, everything we have becomes the means of a wonderful "*partnership*" with God. He, the owner, and I, the manager for Him—His steward—are on the same job and He and I have "*fellowship*" together. I am no longer to account myself His servant but His friend; so all life, in all its phases, as I deliver the goods which God has entrusted to me, becomes a constant "*worship*" of God.

This is what stewardship means: "Life is a great ship loaded with a rich cargo of many things to be delivered to many peoples in many places." Let's set the rudder so that each of us may come to the right port and deliver the goods God has entrusted to us to deliver.

HYMN

Sing and memorize—"Jesus calls us o'er the tumult"

(Call particular attention to all stewardship implications in the hymn)

Jesus calls us o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love Me more."

Jesus calls us: by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all.

— o O o —

TO TEACH—That we have, in order to minister. God's gifts to us are for all His children, as well as for us. We are partners with God, who owns all; His stewards on whom He is depending to deliver the goods for Him.

“BATTER UP”

TEXT: *“As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.”* (ROMANS 12:4, 5.)

“**I**T was the last inning and Bob Jones was at the bat with a runner on third. The score was a tie. What would you have done, Jim, if you had been at the bat?” asked Mr. Parker, Jim’s Sunday school teacher. “I would have tried to hit a home run,” said Jim. “Well, that isn’t what Bob Jones did,” said the teacher. “Charles, what would you have done?” Charles hesitated a little about answering. The boys all had been taken aback when Mr. Parker said, “Bob Jones didn’t try to knock the ball out of the lot.”

“Well, any fellow! What would you have done, if you had been at the bat?” again asked Mr. Parker of his class.

Not a boy replied. Then the teacher said, “I’ll tell you what he did. When he got to the plate, he turned to the coach to see what he wanted him to do, and then he made a sacrifice hit, so that the man on third could score the winning run.”

“Whatever has that got to do with stewardship?” asked Tom. “You said you were going to talk about stewardship to-day.”

“Why, fellows, don’t you see that Bob, by making that sacrifice hit instead of trying to ‘cop’ some of Babe Ruth’s glory, was really acting out the part of a good steward? Bob recognized that he was part of a team, and that his opportunity at the bat was not a chance to make a name for himself, by trying to hit it a mile, but it was his chance

to help the team win. That's what stewardship means—all we are and all we have has been given to us, not to use for ourselves but for the carrying out of the plans of God, whose we are and whom we serve."

"That's what Paul meant, isn't it," said Tom, "in that text we studied a Sunday or two ago? 'No man liveth to himself and no man dieth to himself, for whether we live, we live unto the Lord and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.'"

"Well, I'll be jiggered, I never understood before that stewardship had anything to do with baseball," said Jim. "But it's as plain as the nose on your face, if you belong to a team, then everything you've got belongs to the team too and ought to be used to help the team win."

"Jim, you're right!" continued Mr. Parker. "We all belong to a team in living our lives. 'We are members one of another,' and God wants to be our great Coach in playing the game. What we have belongs to Him; and we must always find out what He wants us to do to help Him and the rest of mankind to win the game." Jim interrupted by saying, "I guess when Paul said, 'Lord, what wilt thou have me do,' he was only asking the Coach what the next play was."

"It's great to see what some of these Sunday school texts really mean, isn't it?" said Tom. "I see how a fellow at home has got to think of the family as a team; and, if he is to be a good steward, he will help to play the game for the home bunch, even if he has to make a sacrifice hit once in a while."

Mr. Parker waited for some of the other fellows to say something, but none spoke, though every one of them began to see as never before how their time, their talents, their skill, their strength and even their opportunities—their chance at the bat—were not their own to use just for themselves, but had been given them as a trust to be

used to make life finer, richer and more beautiful. Stewardship meant that they were partners on a team out to win the world for Christ.

"There's another thing that needs to be said," resumed Mr. Parker, when he found that the boys had said their whole say for now. "The meaning of this sacrifice hit of Bob's must also be carried into the life of the business world. Some of you boys, when you're older, will become business men. Perhaps one or two of you may become ministers or missionaries. When the rest of you go into business, will you think Bob's hit has anything to do with the making of money?"

"No, I don't think so," said Tom. "It's all right to talk about stewardship when you're playing a game, or are thinking of school, or the home. But business is different. You don't go into business to make sacrifice hits, you go into business to get all you can."

"That's what I think," piped in Charles, "you've got to get money to live. You can't afford to do much sacrifice hitting, or you will be bankrupt. Your competitors will be getting all the money, and you will be getting the merry Ha! Ha!"

"Then you all think that Jesus hasn't anything to say about a man's business, do you?" asked Mr. Parker. "You can be religious on Sunday, while you are in church, but you can't be religious on Monday, when you go to your factory or your store."

"Oh, no! I don't mean that," said Charles. "Of course, you've got to be honest and kind and charitable in your business."

"But I think we must be more than all that, as Christian business men," replied Mr. Parker. "Our business is also a part of the great game we are playing under the eye and direction of the great Coach. Even in making our money, we must count ourselves members of the team and always ask, 'What can I do to help the team win? I

must not try to get on myself by sacrificing the team. I must be ready, if the Coach calls for it, to make that sacrifice hit, even in business.' We who are going to be big business men must make our money by helping the whole team to win."

"Say, Mr. Parker," asked Tom, "does this have anything to do with the way we use our money after we get it?"

"Sure it does," said Jim. "A fellow has got to use his money right if he is going to be a good steward and play the game square."

"Yes," continued Mr. Parker. "I wanted to say just a word about the way we must use our money. Do any of you see how Bob's sacrifice hit applies to the use of our money?"

"That's easy," Tom said. "You have to sacrifice to help poor people."

"There's a bigger way than that in which Bob's hit hits us in this matter of the use of our money," replied the boys' teacher. "If it is true, as Jim said, that everything we have belongs to us to use for the team, then Bob's hit has something to say, not only to the little bit we may give to the poor, but to all the rest as well."

"Let us see how we may use our money. There are only three ways in which we dispose of our money. What are they?"

"Spending! Giving! Saving!" said Tom.

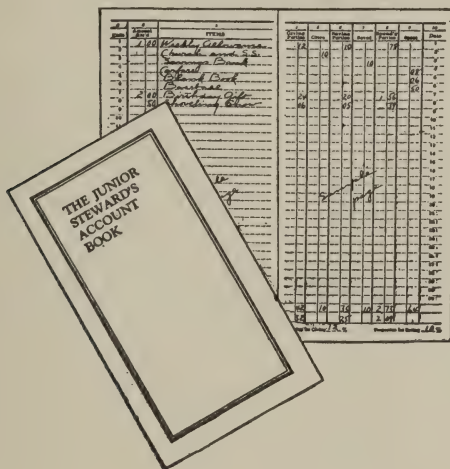
"Right you are, Tom, but why not put them in the order in which we have talked of them. What is that order, Tom? What should we think of first?"

"Giving," said Tom; "then saving and then spending."

"Right again, Tom. We all see now, don't we, that all we have belongs to God, and that even after we *give* we must *save* and *spend* so that the team can win?"

"I understand all that," said Jim. "I understand that I must *save* not for *myself only*, but I must *save* to be able

to give more—both of money and of myself; and that I must spend to meet my own needs and comfort but also to help win the game, but I don't think I understand all about this giving business. How much should I give? How can I best handle it? Oh, there are a lot of questions I want to know about."



"I think we have had enough to-day, fellows, but next week we will talk about the Separated Portion; and I'll have a new kind of a bank here for you to see. It is called a 'Giving Bank.' I want to show you how you may take care of the money you plan to give, and here is an account book called The Junior Steward's Account Book, to show how to keep a record of all the money you get and what you do with it. There goes the bell! I hope you will talk this all over with mother and dad when you go home. We'll continue our lesson next Sunday."

HYMN

Sing and memorize—"A Charge to Keep I Have"

(Call particular attention to all stewardship implications in the hymn)

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky;

To serve the present age;
My calling to fulfill,
O may it all my powers engage
To do my Master's will.

Arm me with jealous care,
As in thy sight to live;
And O, Thy servant, Lord, prepare
A strict account to give.

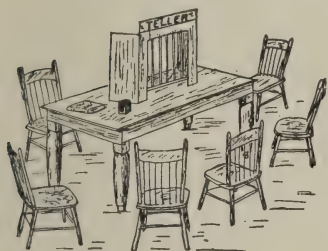
Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall forever die.

— o O o —

TO TEACH—That all men belong together and should play the game of life as a team. It is team-play that is asked of us, not brilliant, selfish, grand-standing. Often it is the sacrifice hit that wins the game.

KEEPING A SCORE CARD

TEXT: "Every one of us shall give account of himself to God." (ROMANS 14: 12.)



"*W*HAT'S the big idea," said Charles, when he and the other fellows reached their class room the next Sunday. Mr. Parker was there sitting behind a piece of cardboard, painted to resemble the bars of a bank teller's window, standing in

front of him on the table. Above the window was painted the word "TELLER."

Mr. Parker smiled as the fellows stood there with their mouths open wondering what it was all about.

"Tell us about it," continued Charles, who seemed to be the only one able to use his tongue.

"Wait until we get to the lesson," said Mr. Parker. "We're going to discuss banking and bookkeeping to-day. But let's sit down and get ready for the Opening Exercises now."

The boys could scarcely wait for the word before they slammed the partitions to and pulled their chairs around in front of the "TELLER'S" window, through the open part of which Mr. Parker did his talking.

"We discussed Bob Jones' sacrifice hit last week. To-day I want to say something about training and keeping the score. Do you know what Bob told me the day after the game? That when he walked up to the plate and

heard the crowd shouting 'Hit it out, Bob!' 'Knock it a mile!' that was just what he wanted to do. He thought what a wonderful thing it would be if he could land on the ball for a home run. While he was thinking of all the glory which would be his, he suddenly remembered to turn and look at the coach; and when he signaled him to sacrifice, Bob said at first he thought he wouldn't, and then he remembered he was only one of the team, and so he sacrificed and the team won."

"Gee, wouldn't it be wonderful, if every one would remember to turn to the great Coach, and do just what He wanted them to do in the great game of life," broke in Jim.

"Yes, but they don't," said Tom. "They forget."

"That's just the trouble," said Mr. Parker. "They forget. God wants to help every fellow play the game so the team can win. But too often we go out to get something for ourselves, forgetting to look at the Coach."

"Do you mean we forget to pray and to ask God about everything?" asked Tom.

"Yes," said Mr. Parker. "We must constantly be turning to our Coach for His orders. He wants to guide us. Do you remember the memory verse we had once—'In all thy ways acknowledge Him, and He shall direct thy paths'?"

"How can we always acknowledge Him?" inquired Charles. "How can we always remember to turn to the Coach?"

"Now listen, fellows, let's come to that point. How can we remember to turn always to our great Coach? Do you recall the question Tom raised when our class had to stop last Sunday? What about our giving? God found out very early that men forgot His ownership and began to do as they pleased with everything they had, and so, way, way back, centuries ago, He made a rule to help men remember to turn to Him about the use of their

property, their money. You know God's people, the Israelites, were farmers when they lived in Palestine, and God planned that the first-fruits—the first-born of the cattle, the first bushels of grain from the field, the first bunches of grapes from the vines, the first measures of oil from the olive press—should be given to Him.”

“Was that the tithe you have been telling us about?” asked Jim.

“Yes, God required his ancient people to put aside for Him one-tenth of all that came from their fields. This is how they did it: *first of all*, before they took any for their own use, they measured out the tenth for God. And then, when they had measured it out, they *put it in a place by itself*. They did not put it into their own bin; they put it into God's bin and out of that bin then they could take of the Separated Portion and give to whomsoever God told them.”

“Why, I see,” said Charles. “That's the way God meant they should remember Him. Every time they measured the one bushel for God's bin, they would remember that all they had belonged to God; and they must thank Him for it, and inquire of Him how they might use it.”

“That certainly was a great way to make them remember to look to the great Coach,” broke in Tom.

“And that's the way He will help us to remember, too, Tom,” continued Mr. Parker. “As we set aside regularly from all we receive a definite proportion, we will remember that God is the owner of all. And, fellows, we shall surely want to do at least as much as the Jews used to do. Really for most of us I think it ought to be more than the tenth, don't you?”

“What has this got to do with the training table and the score card?” asked Charles, who was still puzzling over the Receiving Teller's window.

"What made Bob remember to look at the coach?" asked Mr. Parker.

"That's what they had been doing all the time in practice," said one of the boys. "Every member of the team had been trained to turn to the coach and follow his plans."

"That's what the Separated Portion does. It's the training table of the Christian steward, giving him practice in remembering to look at the Coach. Don't you see, every time we set aside our definite portion for giving, we remember God and we get the habit of asking Him what we ought to do."

"We've all agreed to set aside at least ten per cent. of all we get," said Tom Smith. "What ought we to do with it?"

"Now we've come to this Teller's window stuff. I told you that when the Israelite of old measured out his first-fruits, he put the tithe into a bin by itself. I think we ought to do that with our Separated Portion. I've a little bank here, especially prepared for this very purpose. It's called 'My Giving Bank.' Every time we get our allowance or receive a gift, we will, first thing, put our Separated Portion in our banks."

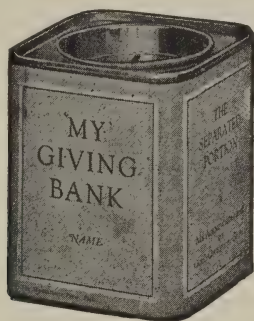
Mr. Parker then gave each boy one of the banks. While they were reading the statements printed on the sides, Mr. Parker explained that out of the money in the bank they could take what they needed for their church envelope, for the Sunday school offering and for any other charity.

"I'll say, that's putting *IN* into giving," said Tom. "I'm going to begin to put my Separated Portion in right now. Dad gave me my allowance of \$2.00 this morning; so here goes twenty cents. No! I guess I'll make it a quarter."

"Now, Tom, you ought to begin to keep a score," said Mr. Parker.

"What do you mean?" asked Tom.

Then, Mr. Parker gave each boy a Junior Steward's Account Book,* and showed the class how to keep an account of all the money received and how used. They were all anxious to get home with their banks and account books, so they could begin keeping the score of their stewardship of their money.



"Of course, every fellow will be doing different things with his money," said Jim, "but I think we ought to agree to bring our Account Books once in a while to have them audited. We're members of the stewardship team of this class, and it would be good to compare our score cards. Don't you think so, Mr. Parker?"

"That's a capital idea, Jim. Suppose we plan to bring them the last Sunday of every quarter?"

"We must stop now, fellows, and before the bell rings let us all turn to our Coach for a moment, and ask Him to help us be good stewards in the use of our money, honestly and unselfishly, playing the game so that the team can win. Let us pray!"

* Where prepared Account Books are not available, the leader should help his group to rule off a blank book to use in their account keeping.

HYMN

Sing and memorize—"Master, no offering costly and sweet"

(Call particular attention to all stewardship implications in the hymn)

Master, no offering
Costly and sweet,
May we, like Magdalene,
Lay at Thy feet;
Yet may love's incense rise,
Sweeter than sacrifice,
Dear Lord, to Thee,
Dear Lord, to Thee.

Daily our lives would show
Weakness made strong,
Toilsome and gloomy ways
Brightened with song;
Some deeds of kindness done,
Some souls by patience won,
Dear Lord, to Thee,
Dear Lord, to Thee.

— o O o —

To TEACH—That every one should keep an account of his money matters in order to proportion all of one's resources to all of life's interests and to encourage the practice of putting God first in the Separated Portion.

ALPHABET OF A GOOD STEWARD

TEXT: "*I am Alpha and Omega, the First and the Last.*"
(REVELATION 1:11.)

ALL things were made
by him; and without
him was not anything made
that was made. John 1:3.

BOTH riches and honor
come of thee, and thou
reignest over all; and in
thine hand is power and
might; and in thine hand
it is to make great, and
to give strength unto all.
I Chron. 29:12.

CAST thy bread upon
the waters; for thou
shalt find it after many
days. Eccl. 11:1.

DO all things heartily as
unto the Lord, and
not unto men. Col. 3:23.

EVERY good gift and
every perfect gift is
from above and cometh
down from the Father of
Lights. James 1:17.

FOR where your treas-
ure is, there will your
heart be also. Luke 12:34.

GIVE unto the Lord the
glory due unto his
name; bring an offering,
and come into his courts.
Ps. 96:8.

HONOR the Lord with
thy substance and
with the first-fruits of all
thine increase. Prov. 3:9.

IN the uprightness of
mine heart, I have will-
ingly offered all these
things. I Chron. 29:17.

JESUS said: It is more
blessed to give than to
receive. Acts 20:35.

KNOWING that what-
soever good thing any
man doeth, the same shall
he receive of the Lord

whether he be bond or free. Eph. 6:8.

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. Matt. 6:19-20.

MY little children, let us not love in word, neither in tongue; but in deed and in truth. I John 3:18.

NOW therefore, our God, we thank thee, and praise thy glorious name. I Chron. 29:13.

OFFER unto God thanksgiving; and pay thy vows unto the Most High. Ps. 50:14.

PRAY without ceasing. I Thess. 5:17.

QUENCH not the Spirit. I Thess. 5:19.

RENDER therefore unto Cæsar the things which are Cæsar's;

and unto God the things that are God's. Matt. 22:21.

SERVE the Lord with gladness; come before his presence with singing. Ps. 100:2.

THE silver is mine, and the gold is mine, saith the Lord of hosts. Hag. 2:8.

UNTO whomsoever much is given, of him shall be much required. Luke 12:48.

VERILY I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Matt. 25:45.

WILL a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Malachi 3:8.

XCEPT your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in

no case enter into the kingdom of heaven. Matt. 5:20.

rify God in your body, and in your spirit, which are God's. I Cor. 6:20.

YE are bought with a price; therefore glo-

ZEALOUS of good works. Titus 2:14.

HYMN

Sing and memorize—"Count your blessings, name them one by one"

(Call particular attention to all stewardship implications in the hymn)

When upon life's billows you are tempted and tossed,
When you are discouraged, thinking all is lost,
Count your blessings, name them one by one,
And it will surprise you what the Lord hath done.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your blessings, every doubt will fly,
And you will be singing as the days go by.

When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold;
Count your blessings, money cannot buy
Your reward in heaven and your home on high.

Chorus

Count your blessings,
Name them one by one;
Count your blessings,
See what God hath done.
Count your blessings,
Name them one by one,
Count your many blessings,
See what God hath done.

TO TEACH—That a steward is a person who holds in his possession something that belongs to another and uses it according to the desire of the owner. These Scripture passages might well be memorized.

“PLEASE DO NOT REMOVE!”

TEXT: “*The Earth is the Lord’s, and the fulness thereof.*”
(PSALM 24: 1.)

OPEN your hymn book and see if you find printed on the fly leaf these words, “This Book Is the Property of ———. Please Do Not Remove.” Does this mean that we may not use the hymn book? Of course not. The hymn book was put in the pew for us to use. Why then do you suppose these words are so often printed in the front of song books in the church? They are intended to remind us that that song book in our pew was put there, *not only for us but for the person who may next sit there.* The hymn book is in the pew that we and other people may use it in praising God in His house, but we are not to carry it away.

If we only had eyes to see, we would find inscribed on things everywhere, these same words “*Please Do Not Remove.*” Some one has said, “This is God’s world. Do not try to carry it off. Please leave it where He put it.” You laugh and say, “How could anybody carry off the world?” Some people, however, do try to carry off the world, or at least as generous a chunk of it as they are able to “grab off.” The Psalmist, ever so long ago, read such a sign on the whole earth itself and wrote in the twenty-fourth Psalm: “The earth is the Lord’s and the fulness thereof, the world and they that dwell therein.” We all need to be reminded that while God gives us the world and all things richly to use and to enjoy, He wants it also for His other children as well, and we must not try to carry it off as if we believed it was intended for us alone. God wants us to make every possible use of all

there is in the world, not only for ourselves but for all His other children. Things are here to use; they are not here to keep or to carry off. God wants every one to use all things to build His Kingdom.

Jesus once told the story of a man who got hold of a lot of God's world and thought it was his own and that he could keep it just for himself alone.

[Let the teacher or leader paraphrase the parable of the rich farmer (Luke 12: 16-21) so as to leave in the understanding of the hearers that we own nothing; that this world and all that is in it belongs to God and must be left when we depart. (See Haggai 2: 8.)]

This is my Father's world; and to my listening ears,
The morning light, the lily white, declare their Maker's
praise.

This is my Father's world, he shines in all that's fair.
In the rustling grass I hear him pass; He speaks to me
everywhere.

HYMN

Sing and memorize—"O Lord of heaven and earth and
sea"

(Call particular attention to all stewardship implications in the hymn)

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee
Who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruit, Thy love declare;
Where harvests ripen, Thou art there
Who givest all.

For peaceful homes and happy days,
For all the blessings earth displays,
We owe Thee thankfulness and praise
Who givest all.

We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

To Thee, from whom we all derive
Our life, our gifts, our power to give;
O, may we ever with Thee live
Who givest all.

— o O o —

TO TEACH—God owns all things. Things are here to be used by every one. No one should try to seize them just for himself. "God, who giveth us richly all things to enjoy," enjoins us to remember that He gives us "dominion over the works" of His hands in order that we may do good; that we may be rich in good works, "ready to distribute, willing to communicate."

LITTLE JACK HORNER

TEXT: *"Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?"* (I CORINTHIANS 4:7.)

"Little Jack Horner
Sat in a corner,
Eating his Christmas pie.
He put in his thumb
And pulled out a plum,
And said, 'What a big boy am I!'"

WE are ready to laugh at little Jack Horner thinking himself such a big boy merely because he had found a plum in a Christmas pie. What is there wonderful about that? We expect to find plums in Christmas pies. Do we not? That is just what Christmas pies are for—to have plums in them. Jack Horner is not such a big boy because he pulled a plum out of a Christmas pie.

But a good many boys and girls—yes, and grown-up men and women too—are often just as foolish as Jack Horner. Because they have something in their possession—great wealth or strength or unusual skill or splendid privileges—they think they are much more important than other people and so they become proud and boastful. They put their fingers into life's pie and pull out some plums and they cry, "See what a big boy am I!"

Maybe the plum is a talent for music, with which the person can do things that a great many other people cannot do. Or maybe the plum is a talent for figures and the boy with this talent in school excels all his fellows as a mathematician and his marks are higher than those of his classmates. Or maybe it is a talent for drawing and

the girl with this artistic talent is able to draw so that she has the envy of all her friends. They forget that all these plums, their varying gifts, the privileges they enjoy, the qualities that set them apart from their fellows, their powers of leadership, the opportunities of college-training, are not their own creation.

All these things are gifts from God, entrusted to us to use for Him. All particular talents, capacities, opportunities, privileges and powers are not of man's making. No one has the right to glory in the things he possesses as if he had made them. This is what the Apostle meant when he asked, "Who maketh thee to differ from another?" And "What hast thou, that thou didst not receive?" We have nothing that we have not received. And if we have happened to pull some nice plums out of life's pie, we must not be like Jack Horner and say, "See what a big boy am I!"

HYMN

Sing and memorize—"We give Thee but Thine own"

(Call particular attention to all stewardship implications in the hymn)

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

May we Thy bounties thus
As stewards true receive,
And gladly, as Thou blessest us,
To Thee our first-fruits give.

And we believe Thy word,
Though dim our faith may be,
Whate'er for Thine we do, O Lord,
We do it unto Thee.

TO TEACH—Pride and boastful self-importance over what we possess is foolish, because all we are and have has come from God. We did not create our possessions. To possess should make us very humble, for if God has entrusted us with something He will ask us how we used it. "For unto whomsoever much is given, of him shall be much required."

THE THOUSAND-DOLLAR PRIZE

TEXT: "*I press toward the mark for the prize of the high calling of God in Christ Jesus.*" (PHILIPPIANS 3:14.)

BARBARA was reading a magazine when suddenly she jumped up and said, "Oh, mother, I am going to try to win a thousand dollars so I must begin to think what I will do with it."

Barbara had found in the magazine an offer of a prize of \$1,000 for the one who would find the largest number of names of things in a picture, all beginning with the letter "p." Barbara was sure she could win that prize, for she was able to write down more than twenty-five words without trying at all.

One of the conditions of the winning of the prize was that the successful candidate must write an account of what she or he would do with the money after it was received.

Barbara's mother was interested to know what her girl would really do with that \$1,000 prize if she should win it.

What would *you* do with a thousand dollars if *you* had it?

This is what Barbara planned to do:

In Barbara's Sunday school, for a number of weeks, stewardship had been taught, and Barbara had come to understand that God owned all things, and that she was only a steward holding in trust and managing for the real Owner, who was God. And so Barbara, in writing down what she would do with her \$1,000 said, that first of all, she would set aside \$100 as a Separated Portion, in acknowledgment of God's ownership to be used in

promoting His Kingdom. Barbara had already begun the practice of putting ten cents out of every dollar she received into her stewardship bank to help her remember her stewardship. What do you suppose the second thing Barbara planned was? Now it chanced that she had been going to the dentist a great many times to have her teeth straightened and it was costing the family a deal of money. It had cost so much that the family had found it necessary to deny itself quite a bit. Some of the family were going without things that they really wanted, and indeed needed, in order that Barbara's teeth might be helped.

So the second thing Barbara planned to do with the \$1,000 was to pay the dentist's bill so that the family might be relieved of the burden that had been placed upon them. Barbara understood that God wants us to think of others in the use of all the things which He entrusts to us—our talents, our time, our strength, our wisdom and our money. These are not ours to do with as we please, but God intends that we should use them in order to help others.

I wish I had time to tell you just how Barbara divided the rest of her money. She planned to put some in the bank, for she realized that it was Christian and wise to save a part of all that was entrusted to her, just as Joseph saved up during the fat years in Egypt, making ready for the seven lean years which were to follow.

Part of the money Barbara thought she would spend for some things she really wanted very much. Some of the money she would use to pay for some piano lessons for herself and for "Little Sister" and to buy a new tennis racket for her brother Edwin. Then she said she wanted to take all the rest of the money and give it to her mother and her dad. Laughing with joy, she said to her mother, "You wouldn't want a tennis racket like Edwin or piano lessons like Kitty and me, but here's

money for you to get anything you do want, because I love you." You see, Barbara believed that all that remained after she had set aside the \$100 still belonged to God and should be used in ways that would please God.

Barbara worked hard on her prize puzzle for a month and then she sent her answer in. The prize-winner is to be announced in two months after the contest closes. Barbara often looks at the calendar and counts how many days are left, and wishes frequently that she may win the prize. And we all wish that she may, don't we? If she does, do you think she will know how best to use the money? Whether she wins the thousand dollars or not, do you know, I sort of feel that she has attained a little bit of the prize of the high calling in Christ Jesus—the calling to be a faithful steward, for I think it would be hard to find a better steward of twelve years anywhere in all the U. S. A.

HYMN

Sing and memorize—"Saviour, teach me day by day"

(Call particular attention to all stewardship implications in the hymn)

Saviour, teach me day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving Him who first loved me.

Teach me thus Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee,
Loving Him who first loved me.

Love in loving finds employ,
In obedience all her joy;
Ever new that joy will be,
Loving Him who first loved me.

TO TEACH—That we should first of all remember God in all we receive by the practice of the Separated Portion and that all the rest must be counted a trust to be used in ways pleasing to God. Indicate that God plans that we may have everything needful for our best life. He does not expect us to give all our money to the Church nor to missions.

WHERE DO YOU GET YOUR BREAD?

TEXT: "*Give us this day our daily bread.*" (MATTHEW 6:11.)

DID you ever say this in your prayers, "Give us this day our daily bread"? One day a Sunday school teacher was explaining this text to her class. She tried to tell the class how truly we are dependent upon God for our daily bread. But, before she could fully explain how the flour came from the wheat and how the wheat came from the sunshine and the rain and the fertile earth, and how it was God who provided the sunshine and the rain and stored the fertility in the earth, a little girl, in a very matter-of-fact way, spoke up and said, "God doesn't give us our bread; we buy ours at the corner bakery."

Now, of course, she was only a little girl who was away down in the Primary Department and didn't really know how the bread got to the bakery. The day before she went to the bakery to buy her bread, the baker said, "A little girl will need some bread to-morrow," so he went to the miller to buy some flour.

And the day before the baker went to the mill to get his flour, the miller said, "The good baker will need some flour to-morrow to bake a little girl her loaf of bread," so he went to the farmer to buy some wheat to grind into flour.

And the summer before the miller came to buy the wheat, the farmer said, "Next winter, the jolly miller will come to buy some wheat to grind into flour for the good baker to bake into bread for the little girl who will come to buy her bread at the corner bakery." So he plowed and planted his fields and prayed God to send the

sunshine and the rain that he might grow the wheat to make flour, to make the bread which the little girl would buy at the corner bakery. Suppose the sun should not shine nor any rain should fall, would the little girl be able to buy her bread at the corner bakery then? Wise men tell us that if the fields should stop producing at any time, all the people of the earth would starve to death within six months.

“Back of the loaf is the snowy flour
And back of the flour, the mill,
And back of the mill are the wheat and the shower
And the sun and the Father’s will.”

Now you know the answer to the question, “Where do we get our bread?” God gives it to us. That is why we pray, “Give us this day our daily bread.”

God is our partner in all we acquire. We are not originators or creators apart from Him. His raw materials, stored away in the earth, are the great source of all our wealth. Many people help us to get our daily bread from God. We must be happy to help God prepare His bread for everybody else.

HYMN

Sing and memorize—“We plough the fields
and scatter”

(Call particular attention to all stewardship implications in the hymn)

We plough the fields and scatter—
The good seed on the land,
But it is fed and watered
By God’s almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

He only is the Maker
Of all things near and far,
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank Thee, then, O Father,
For all things bright and good,
The seed time and the harvest,
Our life, our health, our food,
No gifts have we to offer,
For all Thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts.

— o O o —

TO TEACH—God counts us His partners with all other faithful stewards to work and make available to the whole family of God all His good gifts. We work not to get riches for ourselves but as “laborers together with God” to feed, to clothe, and to care for all the children of God.

THE BUNCH OF KEYS

TEXT: "*I have kept the faith.*" (II TIMOTHY 4:7.)

THE other day riding into Buffalo on the train, I picked up a morning paper and read the story of an old man who had been in charge of a gasoline station in that city. Robberies by automobile bandits had become alarmingly numerous. A few days before, speaking of these, the old man had said to his nephew, "No bandits will ever get a penny of my employer's money, unless they take it over my dead body." His nephew had remonstrated with him, saying, "But, uncle, you would not give up your life to save a little money, would you?" The old man had replied, "No! I would not give up my life to save a little money, but I have a trust committed to me and I intend to fulfill it."

That morning I read in the newspaper how the night before three bandits had driven up to the gasoline station and demanded the old man's money. He knocked one of them down and grappled with the second, when the third bandit shot him in the back. Alarmed at what had happened, the three jumped into their machine to make their "getaway." The old man tried to wrench the license tag off the machine but was too weak to do it. He succeeded, however, in getting the number of the car. He dragged himself into the office and tried to make up his accounts for the day, but he swooned away on the floor, where he was found some time later by a doctor who had come to the station for gas. He was aroused and told that he must go to the hospital; but he refused to go until he closed up the books and put them in the safe. Then he went out and locked up his gas tanks, and

then he locked the door of the office, and then went to the hospital; and there the old man died.

But before he died, his employer came to see him. Looking up into the employer's face, the old man held out in his trembling hand the bunch of keys that symbolized the trust that had been committed to him and said, "Here are your keys, and they didn't get a nickel."

As I read the story of this old man in Buffalo, I thought of another old man. He, too, is about to die. He is a weary, worn-out old man from much journeying in painfulness, in hunger and thirst, in cold and nakedness, in afflictions, in necessities, in distresses. He has been in shipwreck oft, in perils of robbers, and beaten with many stripes. He now is in a Roman dungeon, for it is the apostle, Paul. Writing to his son, Timothy, he says, "The time of my departure is at hand. I have finished my course, I have kept the faith."

"I have kept the faith." This was Paul's way of saying, "Here are your keys and they didn't get a nickel." Jesus had given Paul a trust to bear his name to the gentile world. He had put his faith in Paul, and now at the end of his life Paul was able to say, "I have kept the faith. I have fulfilled my trust. I have kept the faith Christ had in me."

Life, our talents, our time, our money, are a trust. We must say as the old man in Buffalo said, "We have a trust committed to us and we intend to fulfill it."

What a great joy it will be some day, when the time of our departure is at hand, if we can, with glad face, and without shame, look up to say to Christ, "I have finished my course, I have kept the faith," and have Christ say to us as he says to all good stewards, "Well done, good and faithful stewards, enter ye into the joy of your Lord."

I say it will be a great joy if on that day we can hand back the bunch of keys which symbolize the trust—our talents, our strength, our time and our money—the bunch

of keys which God has given us to use in opening the great doors of opportunity, of service, of the larger life of fellowship and partnership with God, and say to Him, "Here are your keys and the world had nothing on us."

HYMN

Sing and memorize—"Can the Lord depend on you"

(Call particular attention to all stewardship implications in the hymn)

Can the Lord depend on you?
Can the Lord depend on you?
Does He find you ever true?
Can the Lord depend on you?

— o O o —

TO TEACH—That stewardship means that all life is a trust and cost what it may, we must say, "I intend to fulfill it." Christ has chosen us and appointed us to the work we are to do. He is depending on us. We must keep the faith.

THE SUNDAY SCHOOL WHERE COPPER IS NOT CURRENCY

TEXT: "*The silver is mine, and the gold is mine, saith the Lord of Hosts.*" (HAGGAI 2:8.)

Hear the pennies dropping,
Listen while they fall;
Every one for Jesus,
He will get them all.

Chorus

Dropping, dropping, dropping,
Hear the pennies fall,
Every one for Jesus,
He will get them all.

PERHAPS you used to sing this ditty when you were in the primary department. Many Sunday schools still teach children to bring just copper to Jesus. When the Wise Men came, long ago, they brought him gold.

It would seem as if many Sunday schools, and a great many grown-ups, too, for that matter, were trying to lay the foundation of the Kingdom of Heaven in copper. But John writes, that when he saw the City of God, it was "pure gold. . . ."

I know one Sunday school where copper is no longer currency. Pennies are not accepted as coin of the realm. Every one plans to bring silver or gold or greenbacks. This Sunday school is teaching itself the difference between an offering and a collection. Bobby had a dog, Fido, whom he loved very much. One day when the family was enjoying a chicken dinner Bobby's mother observed that he was putting the best pieces of chicken

to one side of his plate and was cutting away at the bones and gristle to get some meat to eat.

She said, "Bobby! what *are* you doing?" You know how mothers can say that so that the creeps run up and down a fellow's back. And all confused and hesitating, Bobby said, "I was saving some of this good meat for Fido." And his mother sternly said, "Bobby, don't you dare give that good meat to Fido. You eat it yourself and give Fido the bones and left-overs."

After dinner Bobby put the plate of bones and left-overs down before Fido and said, "Fido, I'm sorry—I meant to bring you an offering, but I can only give you a collection."

In this Sunday school where copper is not currency in the Kingdom's work, they are learning to understand that it is not treating God fair if we first spend all we want to spend upon ourselves and then give Him a little out of what is left over, if there is any left over.

The "Copper-Is-Not-Currency" Sunday school believes that, first of all, we should set aside a definite part of all we have for God, and then faithfully use all that remains so as to please Him, remembering that both the Separated Portion *and all the rest* belong to God. That Sunday school does not take up a collection of copper—stray pennies (the very smallest coin we use); it makes God an offering of silver or of gold out of the Separated Portion which is set aside, first of all, before any money is used for anything else. Their giving starts where the Bible starts, "In the beginning, God."

If your Sunday school is still a copper school, why not turn it into a silver or greenback school, bringing God an offering of silver or of gold rather than giving Him only a copper collection? Instead of singing,

• "Hear the pennies dropping,
Listen while they fall,"

let us rather say,

“We bring our tenth to Jesus,
We would give him all.”

HYMN

Sing and memorize—“Take my life and let it be”

(Call particular attention to all stewardship implications in the hymn.
See especially verse three.)

Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands and let them move
At the impulse of Thy love.
Take my feet and let them be
Swift and beautiful for Thee.

Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.

Take my love; my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee.

— o O o —

TO TEACH—That God should not be carelessly given the cheaper gift (copper), but the thoughtful offering (silver and gold). The practice of the Separated Portion will give our giving the dignity and the chivalrousness which should mark our relationship to God. The Wise Men opened their treasures to present to Him their gifts—“gold and frankincense and myrrh.”

A STEWARDSHIP LABYRINTH

TEXT: "*Well done, thou good and faithful servant.*" (MATTHEW 25:21.)

INTEREST can be raised and a very considerable amount of stewardship information may be imparted through stewardship puzzles like the sample given on this page. (Make your own, employing the stewardship phrases you wish to emphasize.)

This puzzle may be used in small groups. Pastors might wish to print it in their church calendars and use it in connection with a children's sermon. It will be found that adults will be interested as well as the children. This, and other original stewardship puzzles, may be chalked upon a blackboard for use with larger groups.

Directions

The square marked "Well Done" is the goal of all good stewards. Start at one of the outside squares and go in any direction, one square at a time, spelling out words and forming sentences containing stewardship truths. The last letter of the last word of each sentence must be on the margin of the square marked "*Well Done.*" (Note that sometimes the letters *on the margin* are used in the midst of a word or sentence *as well as* to end it.

How many stewardship sentences can you find? Among others, the following form pathways to the place of the good steward's commendation—"Well Done."

"God owns all things."

"To have is to owe."

"Honor the Lord with the first fruits."

"God loves a cheerful giver."

G	O	D	L	M	T	H	E	T	F	Y	O	H
I	V	U	O	W	N	S	T	O	P	O	U	O
N	E	R	V	Y	T	T	A	L	L	N	R	N
O	F	H	E	F	O	O	B	E	T	O	P	O
T	O	A	S	O	M	U	R	T	H	M	U	R
D	C	V	R	T	WELL DONE			B	I	O	T	S
H	W	E	L	L				A	N	R	H	E
N	E	I	A	T				S	G	F	E	B
E	I	E	S	F	V	E	R	H	T	L	T	U
V	R	S	T	O	O	W	E	U	I	O	N	A
I	E	F	U	L	G	I	V	R	F	R	P	L
V	F	D	E	E	F	I	R	S	T	D	A	L
O	T	O	G	H	T	H	T	I	W	T	R	A

HYMN

Sing and memorize—"Lead, kindly Light"

(Call particular attention to all stewardship implications in the hymn)

Lead, kindly Light, amid the encircling gloom,
 Lead Thou me on:
 The night is dark, and I am far from home;
 Lead Thou me on;
 Keep Thou my feet, I do not ask to see
 The distant scene, one step enough for me.

I was not ever thus, nor prayed that Thou
 Shouldst lead me on;
 I loved to choose and see my path; but now
 Lead Thou me on.

I loved the garish day, and, spite of fears,
Pride ruled my will; remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since and lost awhile.

— o O o —

TO TEACH—The aim of specials like this Stewardship Labyrinth is to develop a stewardship vocabulary and to register some basic stewardship principles. The primary need right now in stewardship instruction is thoroughly to familiarize children, young people and others with the distinctive stewardship terms and ideas.

THE COME-BACK

TEXT: *"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again."* (LUKE 6: 38.)

YOU all have seen the toy which is called the "Come-back." If you roll it away from you, it comes rolling back again. Children derive a great deal of pleasure from this toy, because they can sit down and play with it a long time without having to run after it very much.

The Australian bushmen have a weapon called the boomerang which is a "Come-back." When it is properly thrown, it returns to the one who threw it. It is a sickle-shaped weapon, made of wood or of ivory or steel, varying in length from six inches to three or four feet. It can be thrown thirty yards or more—then it makes a great circle to return to the thrower.

Our thoughts, words and actions act like the "Come-back" and the boomerang. If they are good and kind and helpful, they often return to bring us blessings as well as to carry blessings to the persons to whom they are directed. If they are cruel and spiteful, they return to plague us.

A little boy came to his father one day and said that there was a boy across the creek who was very saucy and said unkind things to him. His father understood very well what was the matter. He took the boy out to the edge of the hill and told him to say some kind words to the boy across the valley, and when he did the boy on the other side called back kind words to him. "Hello! little

boy, over there! I love you." Then came back in the same gentle voice, "Hello! little boy over there! I love you." He had been listening to a wonderful echo from the opposite hill. It was the echo of his own words which the boy heard.

The Bible tells of a "Come-back"—"Cast thy bread upon the waters; for thou shalt find it after many days" (Eccl. 11:1). Of course, we must never give in expectation of getting something back. We must give because we love and want to give. But if we give generously and in love, in God's own time and in God's own way, a real blessing will come back. Not necessarily a material blessing but a real blessing just the same.

Somehow, not only for Christmas,
 But all the long year through,
 The joy that you give to others
 Is the joy that comes back to you;
 And the more you spend in blessing
 The poor and the lonely and sad,
 The more of your heart's possessing
 Returns to make you glad.

HYMN

Sing and memorize—"Cast thy bread upon
 the waters"

(Call particular attention to all stewardship implications in the hymn)

Cast thy bread upon the waters,
 Thinking not 'tis thrown away;
 God Himself saith, thou shalt gather
 It again some future day.

Cast thy bread upon the waters,
 Wildly though the billows roll;
 They but aid thee as thou toilest,
 Truth to spread from pole to pole.

As the seed, by billows floated
To some distant island lone,
So to human souls benighted,
That thou flingest may be borne.

Cast thy bread upon the waters;
Why wilt thou still doubting stand?
Bounteous shall God send the harvest,
If thou sow'st with liberal hand.

— o O o —

TO TEACH—That “Whatsoever a man soweth, that shall he also reap,” and that “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” That we may often give and not at all see the good it does, but God some day will give us to experience the joy of all we did.

THREE OLD SAWS

TEXT: "*Ye are not your own.*" (I CORINTHIANS 6:19.)
"*All mine are thine.*" (JOHN 17:10.) "*Lay up for yourselves treasures in heaven.*" (MATTHEW 6:20.)

I AM going to talk about three "old saws." Do you know what an "old saw" is? I am not talking about the old rusted hand-saw that may be hanging on a nail down in the cellar nor of the bucksaw out in the woodshed at home. Neither am I talking about saws like that old circular saw which I noticed a short time ago when I was walking along a stream and came upon an old mill, all dilapidated and ready to fall to pieces. There were the great rafters and beams decayed and broken down and there was an old saw which one day had cut great logs into planks and timber. But now it stood still, all rusted and forlorn. I am not talking of these kinds of saws.

What I am going to talk about are three old sayings—maxims—for you know, people sometimes call maxims "*old saws.*" You have heard some of these "old saws" very often, like, "Never put off till to-morrow what you can do to-day," and "Well begun is half done." Do you remember any others?

The first of the three old saws that I want to talk about is "FINDING'S KEEPINGS."

Three boys were walking along together when suddenly one came across a knife in the road. He snatched it up quickly and said, "Finding's keepings." Do you believe this "old saw"—"Finding's keepings"? Did that knife belong to the boy just because he found it, or was there an owner somewhere to whom the knife really belonged?

Sometimes we think that because we have things they are ours; but merely because we have things in our *possession* is no sign that we *own* them. The other day a friend of mine left town to be gone for two or three months. This friend had a beautiful collie dog that he wanted to leave in my care, so he brought the dog over to my house. Every day that dog and I would go out to walk together. How proud I was of him when people turned to admire his beauty. One might have thought that I owned him. He was in my possession, but he didn't belong to me. I was simply keeping him for the friend to whom he really belonged.

And so it is with our time and our strength and our money, our talents, our life. God is the real owner of all these and we are simply His stewards managing for Him. To possess is not to own but to owe. *Finding's NOT keepings*. What we have, we owe and must use in ways which are pleasing to God, the real Owner.

The second "old saw" that I wanted to speak about is "WHAT'S MINE'S MINE." Do you ever say that, thinking that whatever you could accumulate or get together and keep belongs to you? If the "old saw"—"*Finding's Keepings*" is not true, is this one true, "What's Mine's Mine"? Jesus once said to His Father, in his prayer, "All mine is thine and thine is mine." We, too, must learn to say not "What's mine's mine," but "Mine is Thine," for we belong to God and all we have belongs to God even if we didn't find it, even if we worked ever so hard and earned it. No one can say, "What's mine's mine, for what's ours is others, God having entrusted it to us to use in helping Him, to help others.

The third "old saw" is "RICHES HAVE WINGS." This old saw has been used to mean that riches fly away and are very hard to keep. Some men, however, know how to put riches in cages and keep them even if

they do have wings and they accumulate great sums. Sometimes they become very selfish and miserly.

But this "old saw"—"Riches Have Wings"—is quite true in a very good sense. Riches do have wings. Indeed, they may soar so high as to become riches in heaven. And do you know, boys and girls, we can, if we will, give our riches wings. Not those that enable them to fly away through careless spending or wings that have to be clipped to keep our money in the cage of miserly purposes, but the wings which take our money and carry it to heaven before us, laying up there treasure awaiting our coming.

HYMN

Sing and memorize—"This is my Father's world"

(Call particular attention to all stewardship implications in the hymn)

This is my Father's world;
And to my listening ears,
All nature sings and round she rings,
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks, and trees, of skies and seas,
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world,
He shines in all that's fair
In the rustling grass I hear Him pass,
He speaks to me everywhere.

To TEACH—The distinction between *possession* and *ownership*. To have is not to own but to owe. God owns the earth and all things in it. We are not to “grab” things just for ourselves. The things God lets us *possess* are tools God has given us to do the work He wants us to do in the world.

STEWARDSHIP ACROSTICS

MAKE an acrostic the basis of a stewardship talk or sermon for the children or young people. Print the acrostic in outline in the church calendar the Sunday you use it. Provide pencils for the audience to use in filling it out. Explain clearly and apply the meaning of each word; use Bible verses to enforce your teachings. The following is offered as an example:

Service. Romans 12:1-11
Talent. I Peter 4:10.
Energy. John 17:4
Willingness. I Cor. 9:17
Ability. I Peter 4:11
Righteousness. Phil. 1:10-11
Days. Psalm 90:12
Silver. Psalm 24:1; Hag. 2:8
Humility. Acts 20:19
Influence. Deut. 6:5-9; Rom. 14:7-8
Prayers. II Cor. 1:11

Invite the group to construct original acrostics on stewardship. Help your group to fill in suitable scripture references for the following or some simpler form:

Spending
Time
Earning
Wealth
Accounting
Rationing
Dividing

Saving
Helping
Intellect
Partners

Offer a prize for the best story using as many of the terms of the acrostic as possible. Tell them, as a sample, the following story based on the above.

Tom burst into Bob's room at college one day with a wild whoopee, "What's up? What are you doing?" Bob stopped tying up a package and looking up with a smile said, "Guess!" "Haven't the slightest notion," said Tom. "Looks like a birthday present." "Bully for you!" cried Bob. "Who told you?" "No one; I didn't know it, Bob. Whose is it?" "Mother's," said Bob, "and I am sending her a bit of a gift. I must get it right off or it won't get to her in time."

Tom became suddenly quiet and as Bob resumed his job of getting his package ready, he said, "Do you know, I never buy anything for my mother. She taught me to spend very carefully and to put in my savings account all I could. I never seem to have any money I ought to use for presents."

"Tom," said Bob, "I think it is just right to *spend* our income with care. My mother taught me that, too. And we ought to *save* something out of our allowance and earnings, but mother said to me once, 'Bob, I do not want you to be a spendthrift but neither do I want you to be miserly.' She taught me a verse of scripture which I have never forgotten. 'There is that scattereth and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty.' Did you ever learn it, Tom?"

"I never did, and do you know I have kind of a strange feeling in my heart as I watch you tie up that present for your mother. I wonder if I am a bit of a tightwad!"

"Nonsense," said Bob, and putting down his package, he took Tom by the shoulders and smilingly looked in his frank blue eyes. "The trouble is you have not been using your old bean—your *intellect*, I mean. Let me tell you something, Tom. I have been wanting to talk to you about it for some time. My folks are great believers in '*stewardship*.'"

"Stewardship—what's that?" asked Tom.

"Hold your horses a moment and I'll tell you. This idea of stewardship has made my religion very real to me. You see, my father believes he is in a sort of *partnership* with God in the *earning* of his money as well as in the using of it in his business. And he taught me to believe that everything I am and I have belongs to God and that I must manage it all for Him and carefully *account* for all I have. This means that I was taught to *ration* out my income—apportion it—so as to make it cover as far as I could everything that I wanted to do that I ought to do. Do you know, Tom, I really believe this budget business has *helped* me to play more fair with God and myself and my loved ones than any other thing I ever did. Real *wealth* is not hoarded bank accounts but all those things that give life its joy and truest satisfactions—friendship, love, service of a cause, culture and spiritual living. So my father taught me to schedule my time, *divide* the day up as well as to budget my money so as to get out of my time and my money the maximum of these true riches. Tom! you ought to make your money do more for you. Why don't you begin a budget?"

"Bob, you've made me see something to-day which I never thought of before. I'm not going to allow myself to develop into a mere miser. I wouldn't know a budget from a bushel basket if I met one, but I'm coming around to-night and get you to help me start on this rationing business—this budget-making. Will you let me?"

"Surest thing, old chap! I'll be 'Johnny-on-the-spot.'"

Where the age conditions warrant it, conduct a contest in acrostic versification. The following by Frank V. Lucas of Honolulu, Hawaii, is a splendid sample.

"Thriftiness and Righteousness"

Thrift in saving, spending, living,
Helping others by your giving,
Reaching out and ever trying
In your selling and your buying
Friends to make, will prove no less
That thriftiness is righteousness!

T. L. O. K.

TEXT: "Give an account of thy stewardship." (LUKE 16:2.)

ONE day a father agreed to give his daughter a regular allowance provided she would keep an exact record of the way she used it. It came about in this way. Her father loved her very much and so, when she came begging money of him, he would give it to her, but he did not know how she was using it and he often wondered whether she knew. So he had suggested *an allowance plan* by which he gave her a definite amount every week. At the end of each month she was to state what she had done with the money she received.

When the father came to look over his daughter's account the first month, these are some of the items he found: "Church and other charities—so much." He was very glad, indeed, to find that this represented a little more than one-tenth of all that he had given her. He had tried to teach her to recognize her stewardship of all she had, by the setting aside of *at least one-tenth* of all she received, so he was glad to see she had not forgotten her Separated Portion.

Then he went through the other items, "Clothes—so much," "Books—so much," "Club Dues—so much," "Recreation—so much."

He was glad, too, when he came to another item, "Savings—so much." He wished that it might have been a little more, but he was happy to see that his daughter realized that she must save some, even if only a little of what she received.

But when he read the last item he was certainly puzzled. It read "T. L. O. K.—so much." The sum

amounted to nearly one-fifth of the total amount she had spent.

He said, "Daughter, what does T. L. O. K. mean?"

And she said, "Well! you see it was this way. Often I did not put down at once the sums I spent and when I sat down to try to make up my account I could not for the life of me remember what I had spent my money for and could not make my accounts balance. I often found I had spent a good deal more than I had items to cover it and so I had to group them all together under this title, T. L. O. K."

And he asked, "What does that mean?"

She replied, "The Lord Only Knows."

A great many people are like this young woman. They do not understand how their money goes. Here a little, and there a little; and before they know it, quite a part of their income has disappeared. Surely, no one can count himself a good steward who handles the money of another in this careless way.

How many of you are keeping an account of the way you use your money? How many of you have ever made comparison between the amount that you spend, say for recreation, for things that may be all right (the theater, the movies, the concert, the baseball game; for equipment, tennis-racket, skis, snow-shoes, swimming suits and a host of other things which now have become so much a part of our life out-of-doors), with the amount that you spend for the coming of the Kingdom of God—the support of the local church, the carrying on of the great mission enterprises of the world, the meeting of the needs of those great independent institutions outside of the Church, like the Y. M. C. A., the Red Cross, the Salvation Army, the Near East Relief?

Perhaps it would be a surprise to some of us if we would actually put down and think over the amounts we spend for the different items which go to make up our

account. Perhaps, if we kept account we would change some of the proportions of our expenditures and we might be able to give more away, to save a little more than we do and to spend the rest, all we have, more wisely. Let us beware of T. L. O. K.

HYMN

Sing and memorize—"Dear Lord and Father
of mankind"

(Call particular attention to all stewardship implications in the hymn)

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives, Thy service find,
In deeper reverence praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak thro' the earthquake, wind, and fire,
O still small voice of calm.

— o O o —

TO TEACH—That faithful stewardship calls for careful accounting. We need to know where every bit of

strength, of talent and of money goes. Watch the waste of little sums of money and little bits of time and strength. The need to live more "ordered" lives and lose the "strain and stress" of "feverish," unplanned living. We must give an account of our stewardship.

SMALL TOOLS BUT A BIG JOB

TEXT: *"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."* (II CORINTHIANS 8:12.)

WE shall call him Marko. He, taller than his fellows, standing full six feet, was a man of striking physique. He once carried the missionary's baggage fifty miles from the mountain top to the city, slept all night on the hard floor, then together the next morning early they started to climb back over the same ranges, in another direction, forty miles. He walked every step of the way, fording rivers and climbing the hills, winding along the trail with the stride of a giant, with forty or fifty pounds poised gracefully on his head. One could never forget his bright face and white teeth. Men named him "Happy Face." He had learned to love Jesus and was trying to serve him as porter for the missionary.

Marko could neither read nor write, and had never known a school, but he had a keen mind and used many interesting methods. For example: He would get some one to write on a piece of paper a simple text, like John 3:16. Meeting a traveler on the road, he would pull the paper from his pocket, saying, "Brother, can you read?" If the man could, he was usually proud of it and eager to read the note. Marko would have him read it twice, then his big, earnest eyes would come near the stranger and he would almost whisper: "What is it, what does it mean?" And the stranger would look confused and answer, "I don't know, maybe it is from the Bible." Then the forerunner would say, "There is to be a meeting back in the village, you better come back with me and hear how the preacher explains it."

He generally started out an hour or so ahead of the missionary, in order to gather the people of the hills together for the preaching service, and as the preacher appeared, Marko would step out from the crowd, and in a voice that could be heard far down the mountainside, he would cry out, "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!"

Then, when the preacher began to deliver his message, he would set out for the next place, repeating the same work as the FORERUNNER of the GOSPEL.

It is not the amount of our talent nor the bigness of our privileges, but the fidelity with which we do our work that counts in our stewardship. Jesus will never say, "Well done, good and *successful* steward," but he will say, "Well done, good and *faithful* steward." Like a good steward, Marko used his small gifts in a big way.

HYMN

Sing and memorize—"Jesus bids us shine"

(Call particular attention to all stewardship implications in the hymn)

Jesus bids us shine,
With a clear, pure light,
Like a little candle
Burning in the night;
In this world of darkness,
We must shine,
You in your small corner,
And I in mine.

Jesus bids us shine,
First of all for Him;
Well He sees and knows it
If our light is dim;

He looks down from heaven,
Sees us shine,
You in your small corner,
And I in mine.

Jesus bids us shine,
Then for all around,
Many kinds of darkness
In this world abound,
Sin and want and sorrow;
We must shine,
You in your small corner,
And I in mine.

— o O o —

TO TEACH—That every talent and capacity however small is a stewardship responsibility. Small gifts administered with fidelity may accomplish a truly big job. Recall how a lad with “five barley loaves and two small fishes” was able, with Jesus’ help, to feed the Five Thousand. It is not the amount of our service but its fidelity that most counts.

STEWARDSHIP POSTERS

*H*AVE a Poster Contest. The following is the way one group put on a contest. It can be adapted to any local church or group of churches. The accompanying cut shows an actual poster used in this contest.

STEWARDSHIP POSTER CONTEST

Promoted by the Stewardship Departments of _____ and the Woman's _____ Society.

Contest is open to all _____ Young People between the ages of 9 and 18 within the _____ of _____.

DIRECTIONS

1. Posters must be at least 12 x 18 inches in size.
2. Posters may be on any kind of paper and in any color, but if thin paper is used it should be mounted on cardboard.
3. Posters must be neat. If done in pencil or charcoal they must be fixed so as not to rub or look untidy.
4. Each poster should illustrate but one principle of Stewardship. The idea may be conveyed by a drawing, painting, pictures cut from magazines, etc. Printing should be used as title or to make principle illustrated clear.
5. Posters will be judged first on subject matter and second for artistic effect. An original drawing will receive more credit than pictures cut out and mounted, but this second method would win a prize if the idea was more clearly set forth than in the drawing.
6. The Stewardship Department will furnish each contestant with a packet of Stewardship Leaflets to be read before making the poster, and will

STEWARDSHIP POSTERS

require that the following statement be signed, placed in a sealed envelope and securely fastened to the back of the poster.

"I hereby affirm that I have carefully and thoughtfully read the required leaflets before making my poster."

7. Posters must be sent to ———, so that they will be received not later than ———.

THE PRIZES

First and second prizes are offered in two grades. The Senior Grade to include those from 13 to 18 years of age; the Junior Grade those from 9 to 12 years of age.

There will be awarded a first prize of \$5.00 and a second prize of \$3.00 in the Senior Grade and a first prize of \$3.00 and a second prize of \$2.00 in the Junior Grade.

All posters sent in will be on exhibition.

Send names of all entering contest, stating age, to ——— and leaflets will be mailed.

TITHE



"THOU SHALT TRULY
TITHE ALL THE IN-
CREASE OF THY
SEED, THAT THE
FIELD BRINGETH
FORTH YEAR BY YEAR."

Deut. 14:22

MY GIFT

TEXT: "*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.*"
(I CORINTHIANS 16: 2.)

MY Offering For the Kingdom Must Be:
A *loving* gift, for it is to carry the great love of Christ to the whole world.

An *intelligent* gift, for my concern and my prayers must go with it.

A *generous* gift, since God has so generously given to me all things richly to enjoy.

A *personal* gift to Christ, since He has asked me to do it for Him.

A *willing* gift, since no other is acceptable to God.

A *joyful* gift, since it publishes good tidings of great joy which shall be to all people.

A *proportionate* gift, for all I have is a trust from God and must be used for Him.

A *systematic* gift, for it should be a part of my worship each Lord's day.

"Neither will I offer unto the Lord my God of that which doth cost me nothing."

HYMN

*Sing and memorize—"Saviour, Thy dying love
Thou gavest me."*

(Call particular attention to all stewardship implications in the hymn)

Saviour, Thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord, from Thee:

In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee.

Give me a faithful heart,
Guided by Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.

All that I am and have—
Thy gifts so free—
Ever in joy or grief,
My Lord, for Thee;
And when Thy face I see,
My ransomed soul shall be,
Through all eternity,
Offered to Thee.

— o O o —

TO TEACH—The right spirit and true methods in giving; to encourage the practice of the Separated Portion and systematic habits of regular giving as a part of true worship. Show that giving is not to enrich God but to enrich the giver.

DOING WITHOUT OUR CASTOR-OIL

TEXT: "*Neither will I offer burnt offerings unto the Lord my God of that which dost cost me nothing.*" (II SAMUEL 24:24.)

LITTLE Mary was the demure six-year-old daughter of a missionary. This missionary family was accustomed to live very simply for Mary's father had never received a very large salary,—in fact, it had never been as much as \$1,000 a year. They often had to pinch and plan in order to make ends meet, but they were a very happy family because they were trying to do a service for Christ, their Master.

In spite of the fact that this family never had a great deal for themselves, whenever a special appeal for help came, the father would plan for some sacrificial giving.

It might be a plea to help some country where there had been a famine or it might be a call for more funds from some foreign missionary. Then there would be a debate in that home as to what they could give up for a while in order that they might save a little to have something to give to this new need.

Sometimes they would agree that they would use no sugar on their oatmeal in the morning so that by saving the price of sugar for a month or two, they might have a little more to give. Sometimes the father wore his overcoat another season in spite of the fact that it was badly frayed and here and there showed all too plainly the wear and tear of previous winters. Sometimes mother wore the same old hat, although it was out of style and a little bit bedraggled by long use. Truly they were a family which denied themselves many things for the sake of Christ.

One day they were discussing what they would plan to give up for a special time of self-denial. The various members of the family had said one after the other that they would give up this and this and this. When it came to little Mary's turn, she looked up into her daddy's face with a smile and said, "Daddy, I think I am willing to give up my castor-oil." You can imagine what a laugh this caused in that family circle, for Mary didn't like to take castor-oil any more than any other boy or girl likes to take it. It was ever so easy for Mary to give up the castor-oil. Mary was like a good many other people when it came to denying herself something in order to help some one else. Mary was ready to give up what she didn't like and didn't want to keep. Much giving is of things which can easily be spared and will never be missed. Did you ever give until it hurt, something that you really missed after you gave it? It is the gift which costs some real self-denial that must show our love. This is what David meant when he said, "Neither will I offer burnt offerings unto the Lord, my God, of that which costs me nothing."

HYMN

Sing and memorize—"All for Jesus"

(Call particular attention to all stewardship implications in the hymn)

All for Jesus, all for Jesus,
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours,
All for Jesus, all for Jesus,
All my days and all my hours.

Let my hands perform His bidding,
Let my feet run in His ways,
Let my eyes see Jesus only;
Let my lips speak forth His praise.

All for Jesus, all for Jesus,
Let my lips speak forth His praise.

— o O o —

TO TEACH—That true giving calls for real and cheerful self-denial. It must not be grudgingly or of compulsion. "Every one is to give what he has made up his mind to give." Love is never satisfied to give that which costs it nothing.

THE MAGIC VIOLIN

TEXT: "*It is more blessed to give than to receive.*" (Acts 20: 35.)

ONE day some elders of the church at Ephesus had walked down to Meletus, a seaport, to talk to Paul who was on board a ship sailing to Jerusalem. While he was talking to them, he remembered something that Jesus had said but which you cannot find in the four gospels. It is a word that has been passed from man to man but has never been written down by any of the writers of the life of Jesus. Sometime, somewhere, Jesus had said, "It is more blessed to give than to receive." Paul gave this word to the elders as a sort of motto for them to think about as they walked back home.

There was once a little prince who had all sorts of wonderful playthings. Nice things to eat, fine clothes to wear, servants to wait on him and ponies to ride. The king and queen—his father and mother—were always thinking what they could do to make this little prince happy. They were always giving him something new but he never seemed to be happy very long. He soon tired of the things he had and grew cross and peevish and wanted something else. Men were sent to far-off countries to bring back whatever they might find of things strange or rare or beautiful which they thought the prince would like. They brought curious kites from China, baby elephants from India, ponies from the Shetland Islands, tiny canoes from the South Seas and all manner of mechanical toys and pet animals. But the prince played with them for an hour or two and then he became unhappy again. People were brought in to play all kinds of musical instruments and to dance before him. Magicians

and acrobats performed wonderful feats. He had all the sweetmeats and cakes he could eat but nothing seemed to please him for very long. He soon tired of everything.

At length, a very wise man came to court and the king and queen asked him to help them make their boy happy. He looked over all the playthings and all the other possessions of the prince very carefully. Finally, he said, "There is something among these things which is bewitched and the prince cannot be happy while he has it." But the wise man could not, or would not, tell them which one of the things was enchanted.

"All these things must be gotten rid of," said the wise man. "He must give them all away and then the bad charm will be broken."

Next morning, a herald went into all the towns around about calling the children to the palace so that the prince could give them his toys. You may be sure there was a big crowd at the palace gate the next morning. Laughing and jostling one another, the children waited for the prince to come out. His servants brought out loads and loads of toys and gave one to every boy and girl there. Such laughter there was, such shouting! Such whirring of rattles, such tooting of trumpets and thumping of drums! Never before had the children seen such wonderful things as were given to them that day. You would have thought the prince would have been happy, wouldn't you? But, when it was all over, while he had more color in his pale face, and more brightness in his eyes than had been seen there for many a day, the evil spell was not broken. In a few hours, he was dull and sad and miserable again.

When the wise man was sent for and told what had been done, he said, "That will not break the evil spell. The prince must give his presents, himself, one by one to the children, and give just the thing that suits each child."

So the next day the prince started out with his tutor calling at house after house, giving each child the very thing he wanted most. Soon they came to a house, where they found a poor lame boy who dearly loved music, but he had no instrument to play. He had long wanted a violin but he was too poor to buy one. The prince at once saw that the poor, crippled boy could make fine use of his lovely violin which had come from Italy. *Now it happened that the prince was more fond of that particular violin than of any other one of his treasures.*

He hesitated. He did not like to part with it. But when he looked at the poor boy again and saw his pale face and saw how eager he was to have the wonderful violin, he ran back to the palace as fast as he could and fetched his favorite toy and gave the violin to the crippled boy.

From that very day the prince grew strong and merry. *The enchantment was broken for he had learned just what Jesus said was very true.*

"It is more blessed to give than to receive."

HYMN

Sing and memorize—"Thy life was given for me."

(Call particular attention to all stewardship implications in the hymn)

Thy life was given for me,
Thy blood, O Lord, was shed,
That I might ransomed be,
And quickened from the dead;
Thy life was given for me;
What have I given for Thee?

Long years were spent for me
In weariness and woe,
That through eternity
Thy glory I might know;
Long years were spent for me;
Have I spent one for Thee?

O let my life be given,
My years for Thee be spent;
World fetters all be riven,
And joy with suffering blent;
Thou gav'st Thyself for me,
I give myself to Thee.

— o O o —

To TEACH—That there are different kinds of giving. Some is thoughtless and unsacrificial. Some is boastful and selfishly arrogant. True giving must be of love and sacrifice and always brings joy and peace to the heart. Christian giving never leaves the feeling of "giving up," but of sharing. It finds its compelling motive in Christ's great gift of himself.

GRACES AND PRAYERS OF GRATITUDE

CHILDREN should be helped to pray at table and to offer prayers of gratitude for God's blessings and gifts. Pastors, parents, Sunday school teachers, should be painstaking in giving instruction to this end. Teach them to use the rich, beautiful vocabulary of thanksgiving found in the Psalter.

Print sample prayers occasionally in the church calendar. Encourage the children to memorize some of the prayers which have been written for them. The following are samples, many others may be added.

GRACE AT TABLE

Before we eat the food prepared,
O God, we bow our heads to Thee.
May we from every ill be spared
And for thy blessings grateful be.

Bless those who for our needs provide,
That we may happy be.
Bless all who in this home abide
And may we use our strength for Thee.
In Jesus' name. Amen.

— o O o —

Lord, bless us in our meat and drink,
In what we do and what we think,
So that in our work and play
We may be better for this day.

We thank Thee, Lord, for daily bread,
The blessings on this table spread.

And pray Thee, Lord, that we may be
 And do whatever pleases Thee.
 For Jesus' sake. Amen.

— o O o —

Dear Father in heaven, we owe Thee
 everything we have. We thank Thee
 for it all, and we will try to do Thy
 will. For Jesus' sake. Amen.

For this new morning with its light,
 For rest and shelter of the night,
 For health and food, for love and friends,
 For everything thy goodness sends
 We thank Thee, Heavenly Father.
 Amen.

— o O o —

Father, we thank Thee for the night
 And for the pleasant morning light,
 For rest and food and loving care
 And all that makes the day so fair.
 Help us to do the things one should
 To be to others kind and good,
 In all we do in work or play,
 To grow more loving every day. Amen.

OFFERTORY PRAYER

Our gifts, dear Lord, we bring to Thee
 In token of our love,
 For we've received abundantly
 Thy mercies from above.
 We pray Thy blessing be upon
 The off'ring we have brought,
 And bless us too, that we be strong
 To serve Thee as we ought.

THANKSGIVING AND PRAISE

For friends and neighbors do we pray,
 For parents good who every day
 Show us their loving care;
 For those who lack what we enjoy,
 For every needy girl and boy
 A blessing, Lord, prepare.
 For children far beyond the sea,
 For all who do not know of Thee,
 Hear, Lord, our humble prayer.
 Amen.

— o O o —

Dear Lord Jesus, I try to count
 The gifts you've given me:
 Sunshine, I begin with,
 And hills that face the sea;
 And little birds that sit on nests,
 And little birds that sing,
 And flowers with pretty faces,
 And bees a-bumble-ing;
 Snow that falls like feathers,
 And rain on summer trees,
 And animals to play with,
 And love in families.
 I count them and I name them—
 The gifts you've given me.
 What can I give, my Father,
 Except myself—to Thee?
 Amen.

— o O o —

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